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GODS GOVERNMENT OF HIS CHURCH, AND THE DEPUTATION THEREOF TO MEN,

Both for the CIVILL and ECCLESIASTICAL Estate:

Especially for the Ecclesiasticall, concerning which many doubts and debates are now moved.

PROV. 8. VER. 15, 16.

By mee Kings raigne, and Princes decree Justice.

By mee Princes, and Nobles, even all the Judges of the earth rule.

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GOVERNMENT
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GODS GOVERNMENT OF HIS CHURCH.

CHAP. I.

SOme Heathen, becauſe they were regardleſſe of the maine paſſages of the world, and others, becauſe they did too curiouſly meaſure them by the line of humane reaſon, erred in their opinion, conceiving that God tooke not care of this inferiour world: But ſuch among them, as were more conſiderate and better ſighted, made no queſtion but that God had not onely an all-ſeeing eye of providence to behold and regard, but alſo an eye intent to the ballancing of mens actions; and, in effect, ſaid, that God was well pleaſed, and would in mercy

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ſooner or later reward them who continued in well doing, and would puniſh thoſe in this life or another, who were given up to doe evill.

Chriſtians have more undoubted knowledge of theſe things then others, and well underſtand, that God hath a ſpeciall eye on mankind, and hath not left men to themſelves, becauſe they are prone to errour in judgement, and miſ-carriage in their actions; as having of themſelves more ſaile in their affections, then ballaſt in their underſtanding and will: and therefore that God, as of right hee may, ſo of his ſingular goodneſſe he doth take care to governe and inſtruct the ſons of men.

This the Holy Scripture maketh evident unto us, when God is ſtiled *The Lord, and Father of all*, and all men ſaid to be at his command and diſpoſing, his dutifull ſons, or rebellious children. So when he is called *the Maſter of the houſhold*, and all the world his family; *The Builder of his Church*, making choice of fit ſtones, for the rearing up of the ſame; *The Shepheard of the flocke*, and all the world his ſheep or goats; *The Lord of the vineyard*, and all people his pleaſant plants, or fruitleſſe trees.

That we might take more ſpeciall notice hereof, God is ſtiled *The Ancient of dayes, The King of kings, The Prince of the Kings of the earth, The Biſhop of our ſoules, The great Shepheard of the ſheep, The Rabbi or great teacher of his people, The head of the Church, and of all Principality and power.*

By theſe Titles of God, and all other the like in Scripture, wee can attaine but in part, and in ſome ſmall meaſure to the knowledge of his Majeſty, wiſedome

wiſedome and excellency: For this Well is vaſt and deep, and our pitchers narrow mouth'd, and of ſmall capacity; yet may wee obſerve, that theſe things attributed to God, doe in moſt eminent and ſuperlative manner belong unto him. So that as God is the great Shepheard of the ſheep, and King of kings, ſo he is likewiſe the great both Judge and Biſhop of our ſoules, and Ancient of dayes; and the Judge of judges, and Biſhop of the biſhops of our ſoules, and the Ancient of all ancients of dayes.

In the beginning of the world, God often ſhewed himſelfe unto, and in more familiar manner converſed and ſpake with the Patriarchs, and thereby moſt clearly manifeſted his love and care of mankind, his authority and wiſedome to overſee and order, to governe and teach them, and to expreſſe the actions which are correſpondent unto the titles above ſpoken of. This was a wonderfull condiſcending of his infinite Majeſtie to humane weakeneſſe, and an extraordinary favour to ſome ſpeciall inſtruments of his glory for the good of others his people, and not the uſuall way, in which hee intended to walke; as appeareth by the hiſtory of after times.

But greater love and mercy did God ſhew, when the ſon of God tooke our nature upon him, converſed among men thirty and odde yeares; when, I ſay, *Chriſt Jeſus, borne King of the Jewes, and being the heire of David* (though refuſed by the Jews, and their Rulers) *became obedient to death, even to the death of the croſſe*, and performed all things requiſite

and

and fore-appointed by God for mans salvation and redemption; and having delivered all doctrine and instruction by his owne sermons, and his Apostles preaching and writings, in which were comprised all *necessary matters for the working of faith in us, that in beleeving wee may have eternall life through Christs name*, he left the world to make use of the same *by the comfort of the Holy Ghost* sent down unto them, and sits on the right hand of his Father in heaven, and as Lord and Christ rules and moderates all things here below, as having all soveraigne power, and authority in heaven and earth given unto him.

CHAP. II.

Gods Deputation of the Government of the Church to men before Christs time, and how it was practised.

IN regard that *man* (as God himselfe said) *is but dust*, and of a fraile nature, and (as the chiefe Rulers of Israel felt at Gods terrible and dreadfull delivery of the Law) humane imbecility is not able to endure Gods glory and majestie, nor to heare his immediate voyce: and because if God, making much lesse appearance of Majesty, should goe along with men in their proceedings, hee should (as he told Moses) *consume them in the way, if they became* (which they are prone unto) *a froward, rebellious, and stiffe-necked people*. In regard, I say, that these dangers would befall mankind, as also for many

many other reaſons, well did the Iſraelites ſay to Moſes, *Talke thou with us, and wee will heare, but let not God talke with us, leſt we dye.* And for this cauſe God hath graciouſly vouchſafed to make over a Deputation to men, and to commit the Government and teaching of the people to men called and gifted extraordinarily by himſelfe, or to men ſo qualified by ordinary meanes, as he himſelfe hath preſcribed, and ſo called by men, as he hath appointed.

This God hath done, becauſe theſe his Deputies being men *compaſſed with like infirmities, and ſubject to like paſsions as others, would moderately compaſsionate others*, who either through the ignorance of their mindes ſhould fall into errour, or through depravation of their wils and affections, ſhould treſpaſſe in their actions.

This Deputation of Governours and Teachers appeareth moſt plainly in ſome parts of Scripture, where occaſion was given to explicate it fully, and to have it ſettled exactly; as in Moſes time. For then Moſes firſt educated in Pharaohs court, and afterward flying thence, and becomming for forty years a ſhepheard in Midian; that from a low degree he might be capable of exaltation, was called by God to be the ſhepheard, captain, and King of Iſrael, for leading Gods people out of Egypt. Of this Moſes God ſaith, that *he ſhould be to Aaron as* [a] *God*; and made him Judge of his people: And when *Moſes could not hear* [b] *and end all the controverſies* among ſo numerous a people, God bids him take ſeventy cheif Elders of the Tribes, *known to be men of* [c] *courage*, 14, 15.

[a] Exod. 4. 16. & 7. 1.
[b] Exod. 18. 13
[c] Num. 11. 16 Deut. 1. 13,

courage, fearing God and hating covetousnesse, and to make them *Roshim*, heads of the people, and *Sarim*, captains over thousands, hundreds, fifties, tens. This is further put in practise *Num.* 2. where each of the twelve Tribes hath *Nasi*, one chiefe captain, and the foure captains of *Judah, Reuben, Ephraim, and Dan*, have not onely the command of their own Tribes, but each of them two other captaines, and their Tribes subordinate unto them.

God then also appointed *Aaron high Priest*, a type of Christ our high Priest: This *Aaron* [d] was also *Nasi, a Prince* of the people, and chief Ruler over the Priests Eastward by the Tabernacle. The sons of *Levi*, [e] divided according to their families into the *Gersonites, Coathites, and Merarites*, had three *Nesiim*, captains over them: and [f] over these *Ithamar*, and *Eleazar son of Aaron*. This *Eleazar* was [*] *Pakid*, Ἐπίσκοπος, and is called *Nasi Nesiim, Prælatus Prælatorum*, Captain of captaines. Also *Roshei Aboth*, the heads of the fathers, or chiefe fathers of the Levites, are by the seventy Interpreters [g] call'd *Archpatriots* and *Patriarchs*: The same Hebrew words come elsewhere in speech of the Priests and Levites, and may not unfitly be so translated.

d Exod. 22. 28 Act. 23. 5.

e Num. 3. 21, &c.

f. Num. 4. 28, 32.

* Num. 3. 32.

g Jos. 21. 1. 1. Chro. 24. 31

Againe, when God took *David* from as meane imployment as *Moses* before, and deputed him King of the twelve Tribes, and settled him on the throne, *David* tooke some chiefe Elders of the Tribes to be his Princes and Counsellours, and appointed captains of thousands, and hundreds, and fifties, and tens; and made some of his sons when they were grown up, *Cohenim*, [h] chiefe Rulers or Princes.

h 2. Sam. 8. 18.

The

The High Priest held his place, as in *Moses* his time. The Priests were by *David* divided into 24. Courses; 16. Courses for the sons of *Eleazar*, and 8. for the sons of *Ithamar*, who were fewer in number then the sons of *Eleazar*. Among these [i] there were some *Sarim*, *Princes of the Sanctuary*, *and Princes of the House of God*. In each of the Courses was one *Sar*, *chiefe Governour*, *another* [k] *second to him*, the rest were under them: For this term *Sar* is used, as of the [l] *chiefe Rulers* over the other Tribes, so of the *chiefe Rulers* of the Tribe of *Levi*; and those were chiefe in place in these Courses and in the 24. Courses of the Levites, who, in regard of their many yeers, and fatherly [m] experience, and *ability to direct and instruct* the inferiour sort, did dispose of them which were of their Courses, according to their faculties and knowledge in the Priestly and Levitical imployments. So that some were *Roshei Aboth*, Patriarchs, or chiefe fathers in each Course, others of their kindred subordinate to them.

i 1 Chr. 24.5.

k 1 Chr. 24.8, 9, 10. & 18.

l 1 Chr. 27.22.

m 1 Ch. 15.22

Solomon, as a prudent *Deputy* under God, and a worthy Successor of a blessed Father, continued these Courses setled by his Father, and performed all things in order, *according to the* [n] *Commandement of* David *the man of God*. It is also the commendation of other good Kings, as of *Asa*, *Jehosaphat*, *Ezekiah*, *Josiah*, *Zorobabel*, that they did that which was right in the eyes of the Lord, as did *David* their father, and as *Moses* had prescribed.

n 2 Chr. 8.14.

Jehoiada and *Ezra* Priests, and *Nehemiah* a religious noble man, still had an eye [o] *to the Law of Moses*, *and ordinances of* David, and gave *Roshei Cohenim*

o Ezr. 3.2, 10. & 6.18. & 8. 16, 20. Neh. 12.7, 12, 22, 24.

Ezra.7.25. *henim*, the heads of the Priests their places. *Ezra* also had authority *according to the wisdome of God given him, to set up Judges, being men who knew the Law of God, and could teach others to know it; and had power to punish refractory persons with death, banishment, confiscation of goods, imprisonment.*

In times, which the sacred Story but briefely toucheth, or where Kings and Rulers were not so carefull as Gods deputation required, or when tyranny somewhat interrupted, or violently stopt the observance of Gods Law, the practice of this deputation is not so expresse or cleare: yet some footsteps thereof, even in the worst times, are discernable.

In the first times of the world (the Story whereof being of many hundred yeeres, is very briefely declared) we finde *Adam Gods Deputy*. Hee ruled not onely over the rest of the creatures here below, but over his sons and posterity. For if *Cain* (had hee been an obedient son to *Adam*, and a faithfull ser-
a Gen.4. vant of God) was to *rule* a *over* Abel, *and* Abel *was to submit to him*, because *Cain* was the elder; it necessarily followeth, that *Adam* their father was in the same regard to rule over both of them, and their children; and when hee dyed, to leave this deputation of authority to the Patriarchs, according as they were Elders of their Families.

Noah by Gods command, and his fatherly authority, took his three sonnes and their wives into the Ark with him; To him and them was the government of the new world committed. So then, hee in like manner was Ruler over them and their children,

and

and did performe ſacred offices for them, as a *Prieſt or Sacrificer, and a Preacher of righteouſneſſe.*

Sem, Noah's ſecond ſonne, but more eminent for piety then the other two, is called *Melchiſedech*, and was Gods Deputy, and both King and Prieſt of the High God. *How * great he was, we are bid to conſider.* *Abraham*, who is ſtiled *Neſi*, a Prince of God by the Hittites, and as a Prince & Captain marched forth with his ſouldiers to reſcue *Lot* his kinſman taken captive, did often ſacrifice, and yet did acknowledge his ſubordination to *Melchiſedech*, an higher Prieſt then himſelfe; for to him hee paid the tythe of the ſpoils got by conqueſt. The Patriarchs *Iſaac* and *Jacob* ſucceed *Abraham* in the ſame deputation.

* Heb. 7 4.

Job [b] alſo was a Prince, and *the greateſt of the ſons of the Eaſt, he ſate in the gates and ſtreets as Judge, he often ſacrificed, his words were waited for as the raine, as the later raine, his ſpeeches* (as it is ſpoken of the Prophets and Prieſts) *dropped into his hearers.*

b Job 1.1. & 29.7. 22.

In theſe times the way of inſtruction for doctrine, and for reſolution in caſe of doubt, was to [c] *enquire of their fathers, who ſhould ſhew them, and of their Elders*, (that is, their Prieſts) *who ſhould tell them*; for this duty in ſpeciall manner belonged to the Fathers and Elders, as they were Prieſts. And that ſome religious Elder was made Prieſt in theſe times, appeareth, becauſe *Abraham* upon ſome thoughts of *his* [d] *dying childleſſe*, ſaid, that of all the ſoules which he had got to the Lord, Eleazar *of Damaſcus*, [e] *the eldeſt ſervant in his houſe* (and manifeſtly a religious man) *ſhould bee his heire*; that is, not onely enjoy his ſub-

c Deut. 32. 7.

d Gen. 15. 2.

e Gen. 24. 2.

stance, but succeed him in the Priesthood, and continue the knowledge of God among the rest of his retinue.

In the times next after *Moses* and *Josuah*'s death, it pleased God to let the Israelites know by experience the evill consequences of the want of a chiefe Ruler to bee Deputy under God; for thereupon it followed, that f *every one did that which was good in his owne eyes.* This gave occasion to the people to neglect the Priests maintenance, and to the Priests g *to become servile*, and matters both in civill and Ecclesiasticall State h *to be very corrupt*, and *Idolatry to prevaile*; whereupon God punished them with forraigne enemies, famine, and civill warre.

f Judg.2.11.12 & 21.25.

g Judg.17.8.

h Judg.2.12. & 3.7. & 10.13

When *Samuel* * was deputed Gods Prophet, Priest and Judge, he took speciall care of Gods worship, and the observance of his Laws. Upon *Samuels* religious performances, and i *the peoples repentance*, God himselfe supplyed the place of k their *King* or Ruler, and all the time of *Samuel*, before *Sauls* raigne, *plagued* l *the Israelites enemies*, *and gave Israel repossession of the Lands which in time of the Judges they had lost* by negligence of the Rulers, and of the Priests, as the corruptions of those times doe evince.

* 1 Sam.3. 19, 20.

i 1 Sam.7.3.

k 1 Sam.12.12

l 1 Sam.7.13, 14.

When God, defending his people as their King, was unthankfully rejected, and *Saul annointed to rule over them*, who in many of his carriages proved an evill Deputy of God, and trespassed so far that God rejected him; *Samuel* and the Priests in place after him better observed and continued the Ecclesiasticall charge.

After

After *David* and *Salomons* time, *Jeroboam*, made Gods Deputy over ten Tribes, set up Idolatry, cast out Gods Priests, made lewd Priests fitting his own humour; and thus set up a wicked pattern, which his successors imitated, till God sent Israel captive to Assur. Now also *Rehoboam*, and some wicked Kings of Judah badly managed the deputation with which God entrusted them: yet the Priests, driven from their Cities in Israel, were entertained by *Rehoboam*, and setled their abode in Judah and Benjamin.

There were also in those times houses of the Prophets, supplyed with Students in Bethel, Gilgal, and Jericho. The [m] *new moons* and Sabbaths were by some observed; *first fruits paid to* [n] *the Prophets* by some; some [o] Priests, servants of the Lord, remained in Israel: yea, in the dayes of *Athaliah's* most wicked usurpation there were *some* [p] *religious Captains of hundreds, and some Priests observant of their courses*, as we see by one course of the Priests going out of their charge, another part coming in on the Sabbath, & all of them at good *Iehojadah's* cōmand. By these religious assistants help *Iehojadah* slue *Athaliah*, and seated *Ioash*, true heir to the Crown, on the Throne, as Gods Deputy. In his later dayes, and in the dayes of the bad Kings who succeeded him, the deputation was corruptly managed, and all good order exceedingly depraved; so that God suffered Babel to overcome Judah, and carry the Jewes away captive, as Assur had done Israel.

m 2 Kin. 4. 23.
n 2 Kin. 4. 41.
o 2 Kin. 10. 23.
p 2 King. 11.

After *Malachies* time, when the neighbouring nations of Egypt and Syria, and [q] *some false brethren among the Jewes themselves* caused great mischiefe

q 1 Mac. 1. 11.

to

to the people of God, so that no King sate on *Davids*'s throne, to take care of the Civill and Eccleſiaſticall government, yet the [b] *Sanctuary of God, the golden Altar, the Candleſticke, the Table for the ſhew bread, and the like*, remained untill *Antiochus Epiphanes* tooke them away. *The bookes of the Law, the cuſtomes, and rites, the Sabbaths and feaſts* were kept, untill this wicked tyrant ſought to aboliſh them. Notwithſtanding all preſſures and miſeries befalling this people, *ſome* [c] *among them endevoured to live according to Gods Laws, paid their* [d] *firſt fruits and tithes*, maintained their [e] *Captains of thouſands, hundreds, fifties, tens*. And here when Egypts and Syria's power began by Romes riſing to decline, the Maccabees inflamed with a zeale to their Law and Nation, and incouraged by the peoples applauſe, were not content with their owne Eccleſiaſticall charge, and to blow the trumpets for ſtirring up their peoples valour, valiantly to defend their liberty; but tooke to themſelves the places *of Princes and Captaines, and in their owne perſons waged war againſt their enemies*.

b 1.Mac.1.23

c 1.Mac.4.56.
b 1.Mac.3,49.
e 1.Mac.3.55.

1.Mac. 5.3,6.

In Chriſts time the Phariſees ſate in *Moſes* chair, and taught ſome things well; but loved preheminence, and badly managed it. There were then ſome religious perſons, as *Symeon, Anna, Joſeph, Mary, Joſeph of Arimathea, and others*; Theſe ſeparated not from the Jewiſh Church, then much corrupted: *Zacharie* miniſtred in the courſe of his family, and departing to his owne dwelling place, left the miniſtration to other Prieſts ſucceeding in their courſe: And untill the deſtruction of Jeruſalem

lem and the Temple, and the ſlaughter or diſperſion of this people, the Rulers of the Jews (in an obſtinate preſumption, that the *Meſsias* was not then come, and that yet he ſhould come, and be ſeene in that Temple, and receive the kingdome of *David*) ſtrove to hold up the Lawes and Ordinances of *Moſes* and *David*, ſo far as the miſeries and tyranny of thoſe times would permit.

CHAP. III.

Gods Deputation of the Government of the Church in and after Chriſts time, and how for the chiefe paſſages thereof it was managed.

IN the fulneſſe of time *Jeſus Chriſt* came, & in his owne perſon did preach, and inſtruct the Jewiſh Nation, who were then very erroneous both for government and doctrine: He found their Rulers to be unworthy husbandmen of Gods vineyard, and that the people did perſevere in the deviations of their factious leaders and blind Prieſts with extremity of obſtinacy, and would not admit him, the Lord of the vineyard, to rule over them. Therefore forty and odde yeares before the deſolation of the City and Temple (that the Nation might have time to repent) Chriſt began to builde the Chriſtan Church by his owne gracious ſermons, and dying for the ſins of the world, roſe again, and ſent his Apoſtles unto all Nations with the glad tidings of the Goſpel: and that the work might proſper by their miniſtration, *he ſent down the Holy Ghoſt a*

comforter

comforter to his Church and Apostles, to leade them into all truth, and to furnish labourers with abilities for the building of the universall Church; For effecting whereof a *diversity of gifts, administrations, and faculties* were requisite. Wherefore these were bestowed on the Apostles and others *by one Lord, one Spirit, one God,* who worketh all in all, and distributeth to every one severally according to his will; that every one might profit, and the members of Christs body by their severall offices (as the different parts of a mans body) be serviceable each to other, and all be usefull for the good of the whole.

a 1. Cor. 11. 4, &c. Rom. 12. 4, &c

Nor did Christ himself only work miracles, but shewed in his Apostles and other instruments a manifest concurrence of his *almighty power*; as hee had done in *Moses* and *Aaron*, when he sent them for building up of the Israelitish Church: The case is much alike; for now the Roman power and tyranny afflicted the Christian Church, as of old *Pharaoh* did the Israelitish. But what ever was the power opposing Christianity, Christ shewed himselfe not onely to be the great Prophet before promised, whom God at that time raised like unto *Moses*, but also to bee a mighty King, *going* b *forth conquering, and still more and more to conquer*: For as when before *Sauls* time, *Samuel* well ordering the Ecclesiasticall estate, and all matters by God committed to his charge, God was *the* c *King of Israel* and mightily defended them against their enemies: So when in the primitive times, the Apostles and their successours well managed mat-

b Rev. 6. 2.

c 1. Sam 12. 12.

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ters ſpirituall in the Church, Chriſt ſhewed himſelfe to bee their King, and graciouſly protected them, and made the Goſpel to proſper, in deſpite of all malicious and tyrannous deſignes to root it out.

1. No policy, no ſtrength can prevaile againſt the Almighty, how great ſoever it ſeeme in the eyes of man. Gods wayes are not as worldly mens, and at that time this was his courſe: As *Moſes* appointed *ſeventy Elders ſubordinate unto him* for deciding ſmaller matters, and eaſing him in his charge of Judging the people, ſo it pleaſed Chriſt (as man, and to ſet a pattern for his Deputies, to uſe ſubordinate officers) to appoint *ſeventy Diſciples* to goe two by two, as labourers into Gods harveſt, into all parts, whither hee himſelfe would come. Chriſt alſo ſent the *twelve Apoſtles*, the witneſſes of what hee did and ſpake, to call both Jewes and Gentiles to Gods truth: Such *meſſengers of old were Moſes, Aaron, Elias, Eſay, Jeremie, Ezechiel* and other Prophets, whom God *ſent* early and late to bring the old Iſraelites and Jewes out of Egypt and Babel, and what Proſelites they could from their ſuperſtitious errours and wicked wayes. 1. Cor. 12. 28. Epheſ. 4. 11.

2. God now alſo endowed ſome of his ſervants with the ſpirit of Propheſie, who, as it ſeemed good to God, did firſt upon extraordinary occaſions, and for the ſpeciall uſe of the Church, foretell things to come: and ſecondly, expounded Scriptures, which God for the comfort and inſtruction of his people had formerly given: Prophets of both theſe kindes God of old raiſed for the building of the Jewiſh Church.

3. God appointed some to be *Evangelists*, writing a compendious story of Christs life and death, namely *Matthew, Mark, Luke, John*; others *Evangelists* preaching and divulging the same in their sermons, and opening som passages thereof in their writings: So in times before, from the beginning of the world, God, as he saw it necessary or expedient for the use of his Church in divers manners, and divers parts, caused the Gospel of Christ, redemption by his name to be preached to *Adam, Noah* and others, and afterward by *Moses, David, Esay, Zachary* and *all the* [a] *Prophets since the world began*: And therefore often in the new Testament for the chiefe passages of Christs words and actions, and *what* [b] *should befall untill his second comming*, and for the chief doctrines delivered by the Apostles, the Law and the Prophets are usually cited.

a Luk. 1. 70. & 18. 35. & 24. 25. Act. 3. 18.
b Act. 3. 21.

4. God gave some to be *Pastors* and *Teachers*, who were to informe their auditors mindes with knowledge of truth, and to direct their practise: Such of old were the Priests and Levites, interpreters of the Law, which was read and preached every Sabbath in their Synagogues. Hence the terme *Rabbi* interpreted a *Teacher* or *Doctor* was never unto Christs time so frequently (but in some respect abusively, for the best things may be abused) used among the Jewes: Of Christs comming at twelve yeares old, among these Jewish Teachers the Gospel speaketh: Christ met with *Nicodemus* and others of this kind, Rulers and Teachers in Israel. So they of old, who were chiefe in the schools of

1. Cor. 12. 28. Ephes. 4. 11.

John 3.

the

the Prophets, were διδασκαλοι, Teachers, and did by their ſchollars (as *Paul* did by *Timothy*) *teach them, that they might teach others, who in time ſhould bee able to teach.* And whereas God frequently calleth the children of Iſrael his ſheepe, they who fed them with ſound doctrine, and led them on in the practice of Godlineſſe, were of old their Paſtors or Shepheards, and from them is the term borrowed in the new Teſtament. 2. Tim. 2. 2.

5 Chriſt enabled ſome *to work miracles* for the confirmation of the doctrine of the Goſpel in the firſt publiſhing thereof, and for the more ſpeedy withdrawing of the Gentiles from under the Romiſh tyranny and ſuperſtition, as he had done of old, for the deliverance of Iſrael from out of Egypts bondage and Idolatry, and as hee did at other times upon divers juſt occaſions.

6 God gave to ſome *the gift of healing* the bodies of men infirme or diſeaſed, that the world might bee more ſenſible, and ſeriouſly conſiderate of cures done upon their ill affected ſoules: Such cures were of old wrought in taking away of ſome of the plagues of Egypt, the Leproſie of *Miriam* and *Naaman*, the deadly diſeaſe of *Ezekiah*, the raiſing from death the Widow of Sarepta's and the Sunamites children, the dead ſouldier, and other the like.

7 God appointed ſome to bee *helpers*, ſuch as by their company conſent in the truth, and any ſervice of love were taken unto the Apoſtles and Apoſtolicall men, when they journyed from nation to nation: In this kind went together *Paul* and *Barnabas*; *Act.* 11. 25, 30. *Barnabas* and *John* called *Mark*, *Paul* and

Silas, *Acts* 15. 93, 41. *Timothy* and *Erastus*, *Acts* 19. 22. and *Paul*, *Barnabas* and *Titus*, *Gal.* 2. 2. *Paul* and *Tychicus*, *Ephes.* 6. 21. They also were helpers whose names are joyned with *Paul's* in some of his Epistles, as *Timothy*, 2. *Cor.* 1. 1. *Phil.* 1. 1. and *Sosthenes*, 1. *Cor.* 1. 1. Of this number also may they be counted, who ministred unto the labourers in Gods harvest of their substance, and supplied them with necessaries.

8 God also gave *Governments*, stiled κυβερνήσεις, by a borrowed word, most properly spoken of governours of Ships. By this terme the Spirit seemeth to allude to the entertainment which the Church of God findeth in the world, that is tossed, as a ship in the troublous and dangerous sea: and partly to the government in a ship, where care is ever taken to have a Master and masters mate, and * double officers in severall places, that if the first in place mis-carry, the mate may be ready to succeed; or if both subsist, the inferiour on any occasion of sickness, wounds, weariness or otherwise, may supply the place of the superiour. The like care was of old taken among the Priests, for *Aaron* had *Eleazar*, and upon *Aarons* death *Eleazar* had *Phinees*, their seconds. In each of the foure and twenty Orders or Courses of Priests and Levites there was one chiefe, and each of the chiefe had a second * adjoyned to him; such it seemeth was our Ancestors care, who to a Bishop subordinated a Dean, and to a Rector of a Parish, a Vicar.

* So the seventy were sent two by two: and the Apostles travelling took a helper with each of them.

* 1. Chro. 24. 8, 9, 10, & 18.

9 To some Christ gave ability *to speake divers tongues*. By this gift of God many were converted at Pentecost after Christs ascension, many afterwards: This gift was fore-prophesied of, as appeareth,

eth, *Acts* 2. from *Joel* 2. and 1. *Cor.* 14. from *Esay* 28. 11. Some use there was of divers tongues before Christs time; for then many Proselytes were won out of Nations differing in speech from the Jewes; yet not by any miraculous gift of tongues but by the Hebrew or some other tongue attained in an ordinary way.

No one person had all these gifts, for *Paul* saith, *Are all Apostles? are all Prophets? are all Teachers? are all Workers of Miracles*, and so forth: Each one had such indowments as God pleased to give, and occasion incident seemed to require. 1. Cor. 12. 29.

Some one had many of these gifts, though no one man all. Saint *John* was an Apostle, an Evangelist, a Prophet, a Teacher; Saint *Paul* was an Apostle, a Prophet, a Teacher, had ability to speake many tongues: these two might have som other of the gifts above-named; so might other of the Apostles, Deacons, Presbyters, in like manner, have divers of the administrations and operations.

Other titles, which are elsewhere in the new Testament given to such instruments as Christ pleased to imploy for the propagation of the Gospel, doe fall within the compass of these, and are co-incident with some of them here above specified: For *Bishops, Presbyters, Deacons, Angels of the Churches, Embassadours, Builders of the Church, Husbandmen in Gods field*, are of like nature with these.

Of these titles no one is wholly new, but every one of them upon some occasion lesse or more serviceable in the times under the Law, and made use of heretofore. Hence it may be that Saint *Paul* saith, that

that hee did in the miniſtration of the Goſpel ἱερουργῶν, do the part of a ſacrificing Prieſt, *Rom.* 15.16. that is, in ſome part of their ſacred office, not in ſacrificing, but in preaching, praying, and the like. Only, as *John Baptiſt* was greater then any Prophet before, (for he did ſay, *This* Jeſus *whom here you ſee is the Lamb of God*, who ſhall dye for you: He taketh away the ſins of the world, ſo that in him all Nations of the earth ſhall bee bleſſed) ſo theſe other meſſengers ſent forth & gifted by Chriſt, were greater then he in this, that they could ſay, Chriſt hath dyed, and roſe againe, and taken away the ſins of the world, and extends his mercy both to Jewes and Gentiles.

Thus *Jeſus Chriſt* the King of kings, and the Prieſt after the order of *Melchiſedech*, and according to the times before the Law given to *Moſes*, and coming of the Tribe of Judah (to which the Prieſthood did not belong by the ordinances of *Moſes* Law) did provide (notwithſtanding the Romans tyranny) *Deputies* to inſtruct, and to take order for the inſtruction of the people: Theſe Deputies he choſe not out of *Aarons* Tribe, but Jews, without reſpect unto any other Tribe in ſpeciall; and called them not *Hieries*, Sacrificers, as of old; but by other titles not unknowne to the Jewes: and ſuch was the nature of theſe titles, that they expreſſed their miſſion, overſight, teaching, adminiſtration, and their manifold care to be diligently imployed for the good of the Church. Of theſe ſome were fiſhermen, and unlettered, as *Andrew* and *Peter*, and others, that the Goſpels propagation might be knowne to be of God, and not to depend on, or ſubſiſt by humane wiſdome: others had parts more eminent for learning,

learning, as *Paul*, brought up at *Gamaliels* feete, and *Apollos* commended for his eloquence, and other the like: that when extraordinary gifts should cease, the helpe of Arts, and humane learning and education, if christianly and religiously managed, might be knowne to be of good use. However, were Christs instruments literate, or unlearned, he furnished them with gifts for discharge of their callings. He prescribed, that the Apostles, *whom the holy Spirit led into all truth*, and who under Christ had each of them ἐπισκοπὴν, *a Bishopricke*, and that Apostolick men approved and appointed by them, should, as [a] *Titus left by S.* Paul *in Crete*, ordaine Officers in Gods Church, who should be in many respects religiously qualified, *able to teach, convince, &c.* and to ordaine things which were wanting. So in the beginning of the world, men gratiously qualified, and walking with God, as *Enoch* and *Noah*, were Gods Prophets and Teachers, and *Cains* wicked sons of the elder house passed by: so *Japhets* the elder brothers sons were dispersed at Babels building, and *Sems, the younger brothers* [b] *tents* conspicuous for religion: So *Abraham, Isaac, Jacob* were pious men and Gods Priests, and *Nahor Ismael*, and *Esau* the elder brethren passed by. So now *Christ*, as he hath no speciall Tribe of Israel, so neither to any prerogative of birth, but in the ordinary course requireth that men be chosen into sacred offices, who be well gifted for the discharge of the same. And to this end the Apostles took to them one or more of the *Christian Disciples* to accompany them, and to minister unto them, that these seeing the Apostles practice, and hearing their doctrine, might in due time be serviceable to Gods Church, as of old the

Prophets

a Tit. 1.

b Gen. 9. 27.

Prophets of God had done, by educating some sons of scholars under them; and as out of the persons which accompanied the Apostles in *Christs* life time *Matthias* (but here *Christs* authority by a religious lot was used, because hee immediately called the other Apostles) was chosen.

As the *sacred offices* were correspondent, and in great part the same with those in *Moses* and the Prophets; so the *doctrine taught in the new Testament* is the same in substance, and not much differing from that which formerly was openly, or in types of closer significations delivered by *Moses* & the Prophets. *Things done to Christ were foretold by* Moses *and the Prophets*, Luk. 18. 31. & 24. 25. *Christ restoreth all things spoken of by the Law and the Prophets*, Act. 3. 21. *All the Prophets witnessed, that by his Name salvation should come to the Gentiles*, Act. 10. 43. The sum of the Law was, *The love of God above all, and the love of our neighbour as our selves, salvation by faith in Christ*, and that which is the effect thereof, *holiness of life*, 1 Pet. 1. 9, 10 and 16. The new Testament treateth upon the same Themes.

Besides, As *Israel* of old *was Gods people, a Kingdom of Priests, an holy Nation*, Exod. 19. 6. so under the Gospel *God hath chosen a generation, a royall Priesthood,*
c Psal. 76. 1. *an holy nation, a peculiar people*, 1 Pet. 2. 9. *God of old c was known in Jewry, & salvation was of the Jews.* Now also
d Gal. 6. 16. there are the *Jews* indeed, and the d *Israel of God*, those
e Rom. 2. 28. who know God in Christ; and *he e is not a Jew who is one outwardly in the flesh, but he is one who is one within in the heart, whose praise is not of men*, that his brethren should praise him, *but of God also*, by whom to

be

be praiſed argueth a true praiſe indeed. And now the old Jeruſalem being demoliſhed, *Jeruſalem* [f] *from a-bove is the true mother of us all.*

[f] Gal. 4. 26.

There is alſo a great correſpondence between the enemies of Gods people then, and of true Chriſtians now. Then was *an enmity between the ſeed of the woman and the ſeed of the ſerpent*: Chriſt in his time found *a generation* [g] *of vipers or ſerpents* oppoſing him. *Himſelf*, [h] *and his Angels*, Apoſtles, and others were fought *againſt by the Dragon and his Angels*, or inſtruments. A late upſtart perſecuting *Egypt* and *Babel* exerciſe cruelty on the Chriſtian Church, as the former Egypt and Babel did on Gods people. Sundry croſſes betided *Iſrael formerly in the wilderneſſe*; the Church under the Goſpel is again driven *into the* [i] *wilderneſs*, and graciouſly ſtill maintained by Gods hand as before; another *Gog* [k] and *Magog* fight againſt the Church in theſe laſt dayes, as in former times. There were *falſe Prophets* among Gods people of old, and a [l] *Balaam* who loved the wages of unrighteouſneſſe; ſuch there are now, *who ſpare not the flock, wolves* [m] *in ſheeps cloathing*: There were before a *Jannes and Jambres* who reſiſted *Moſes*, ſo now *there* [n] *are ſome who reſiſt the truth*: There was of old a *gainſaying of* Koreh *againſt* Moſes *and the Prieſts* in ſacred adminiſtration above others, as if God had made a parity; the like gainſaying to that of *Koreh* is foretold to bee *in* [o] *theſe laſt times.*

[g] Mat. 23. 33.
[h] Apoc. 12.
[i] Apoc. 12. 6.
[k] Apoc. 20. 8.
[l] Jude 11.
[m] Act. 20. 29.
[n] 2 Tim. 3. 8.
[o] Jude 11.

So then, ſeeing God giveth us no new Scripture over and above the old and new Teſtament, but of his great mercy hath left them unto us for to direct our judgements and practice; to them both we ought care-

fully to attend: The old Testament was made usefull, and was sufficient for the Jewish Church; the old and new together have whatsoever is necessary for these last times. We must fetch our instruction from both; and therefore the new often relateth to the old, for the old is of great use still in very many things, and the equity still remaines of many observances, types, and ceremonies, which themselves are not to bee used. Christ fulfilled, and put an end to some of them, as *the sacrifices* and *Paschal lamb*, which typed Christs dying for our sins, and *Jonas* type shewing his rising againe the third day: the observance of *beasts cleane and uncleane*, shewing a distinction of Jews and Gentiles, and some other the like. Yet when Christ had fulfilled these, and put a period to their observance, some instruction thence is to bee raised to our selves; as thus, Christ was offered up as a sacrifice for us, and dyed on the Grosse; wee therefore must not [p] *refuse to dye for the Gospel*, and must [q] *sacrifice and mortifie our lusts*. Christ was the true *Pascha*, and ended that type, but in stead of it instituted the Lords Supper: Christ, as *Jonas*, rose againe the third day, we must rise from the death of sin: the Gentiles were as beasts unclean, but Christ purifying their hearts by faith, they are become clean, and fellow heires, and one body with us; yet even to this day *wee* [r] *must not bee unequally yoked by marriage with infidels, nor* [s] *communicate with such as walk inordinately*.

p *As Paul*, Act. 20. 24.
q Col. 3. 5.
r 2 Cor. 6. 14.
s 2 Thes. 3. 6.

Other rites and ceremonies there be in the Law, wch do directly concern us, yet their literal observance is utterly taken away, as namely, the *seventh daies Sabbath*, answerable to Gods resting from creating the world,

world, was fulfilled and ended by Christs body resting that day in the grave; but yet a *new* day of rest* comes in place of it, *the Lords day*, in which Christ rested from the work of our Redemption. *Circumcision* is abolished, yet *circumcision of heart* and lips are still of use: And as a Jewish child was to be circumcised the eighth day, so ought a Christians child to be baptized in its infancy, though Christ hath not expressely injoyned this in the new Testament. The Israelites were to keep the *Paschal feast* to express their belief in Christs deliverance of them to come, and their thankfulnesse for the same; so, hath not the Christian Church well ordained a *solemn Easter feast* in memory and thankfulnesse for our deliverance from a worse bondage purchased by Christ? The Jews kept a *feast at Pentecost*, in memory of Gods giving them the Law at that time; and hath not the Christian Church well appointed us to observe with thankfulnesse *our Pentecost*? at which time Christ sent downe the holy Ghost on the Apostles and others, inabling them to write for us the Gospel, and to deliver unto us all necessary, saving, and comforting truth: and if the Jewes lawfully kept *the feast of dedication*, instituted for the memory of Gods mercy unto them after *Antiochus Epiphanes* profanation of the Sanctuary, as verily they did, (for Christ witnessed thereunto [a] *by his observance of that feast*) much more may wee lawfully in a thankfull remembrance of any great deliverance or favour of God, observe a *solemnity which publick authority* shall ordaine. As the Israelites in the wildernesse gathered *Manna*, as every one could best find it, & laid it down in cómon, to bee distributed to every family according to their

* Heb. 4. 10.

[a] Joh. 10. 22.

need, in regard of the number of their persons; yet in Canaan every one held *a propriety in their possessions and goods*: So the Apostles and primitive Christians, in case of necessity, had *all things common* which concerned their present maintainance; yet afterward left every man to hold *a propriety in his estate and goods*. The *Fire* which descended from heaven to burn the sacrifices, was by the care of the Priests to be kept ever burning and never to goe out: so now the *Spirit of God*, which came downe from heaven upon the Apostles in the similitude of fiery tongues, is ever to be kept in, and *not to be quenched*, 1. *Thes.* 5. 19.

The *Priests and Levites*, who in time of the Law
* 1.Cor.9.13. * *attended at the Altar*, partaked with the Altar: so now, *they which labour in the Gospel* ought to live of the Gospel. *The sacrificing Priests and Levites*, teachers of the Israelites, had, as the Priests in the Patriarchs time, the *tithes*, *Gods portion* for their maintenance: and
b 1.Cor.9.11. God now gives this rule, *that the* b *ministry sowing spirituall things, should reape of the carnall things sowed by the Laity*. And in what proportion rather should that be, then in that which was of old *Gods portion*, namely *a tenth part* of the encrease of the ground and cattle? And if we upon good ground of the equity of the Law give God, and imploy in sacred duties every seventh day of our whole time, as before was done in the Patriarchs time, and under the Law; hath not likewise our Church now well ordained that the Ecclesiastical estate should have the tithe of the increase of the earth and cattell, as was done in the Patriarchs time, and in the times under the Law? The equity of both is alike. Besides, the generall Rule of mens bounty

bounty or duty in this kind, ſhewing their thankfull acknowledgement to God, was to make the extent thereof *according* c *to their ability, and according to Gods bleſsing on their labours, as God hath proſpered their eſtate.* And what can bee more ſutable thereunto then to render unto God a tenth, ever in uſe untill Chriſts time, when by Heathen tyranny it was interrupted? For thus it will come to paſſe, that each man ſhall have nine parts for his owne uſe, and Eccleſiaſticall perſons receive a tenth, and ſo partake in a fit proportion with the Laity in yeares of plenty and ſcarcity, and condole in affliction, or rejoyce in Gods bounty together with the Laity.

c Deut. 16.17. Lev. 5.7, 11. & 14.21. Neh. 5. 8. Acts 11.29. 1. Cor. 16. 2. 2. Cor 8.12.

In the firſt times of the world the Kingly and Prieſtly offices were conjoyned in one perſon, and muſt needs make him of more authority, and require and move the people in their own hearts to ſhew the more reverentiall obſervance in civill and ſacred duties: But afterward, when the burden and charge was become very great, too heavy for one perſon to undergoe, God appointed *Moſem cuſtodem utriuſque tabulæ*, to take the ſpeciall charge of civill matters, and *Aaron of the Prieſtly calling.* And afterward untill Chriſts time, the Prieſts tooke care of the ſacred performances, and were uſually aſſiſtant unto the chiefe Rulers and Kings: as *Eleazer* to *Joſua* in dividing Canaan, *Zadock* to *Solomon* in building the Temple, *Jehoiadah* a preſerver and inſtructor of *Joaſh*, *Jehoſuah* in commiſſion with *Zorobabel* at the returne from Babel. And as the chiefe Fathers and Princes of the ſeverall Tribes aſſiſted the King in civill matters: ſo the Prieſts and Levites were ſubordinate to the high Prieſt in Eccleſiaſticall

Eccleſiaſticall buſineſſes, and he and they ſubject to the King: ſo now when the Kingdomes and occaſions of Chriſtian Princes are much increaſed, they have made uſe of *Nobles*, being men of eminent parts for civill affaires; and of *Eccleſiaſticall men*, being conſpicuous for vertue, religion, prudence and learning in Eccleſiaſticall performances. And as the [d] *Prieſts and Levites were in joynt commiſsion with Judges* for the judgement and cauſe of the Lord, whoſe the Judgement is: ſo have ſuch Eccleſiaſticall men, as above, been joyned in Judgement with prudent Laymen in Courts where Chriſtian Lawes, ſubordinate to Gods Law, and guided in many things by humane reaſon and by cuſtome of the Nations well ſettled, have bin the Rule determining controverſies.

d Deut. 17. 9. 2. Chro. 19. 6, 8.

Furthermore, As the Jews had one ſolemn place for Gods worſhip and ſervice, namely *the Temple in Jeruſalem*, where every day ſacrifice was made and holy rites performed, and prayers and praiſes offered up to God; and had alſo *many Synagogues* in their Land for prayer and expounding the word: ſo, have not our forefathers under the Goſpel, being partakers of a better Covenant, and enjoying better promiſes then they of old, well ſhewed their thankfulneſſe to God by building large and goodly Churches for prayer and praiſing God thrice every day, and for frequent preaching in the great Cities of this Land, and yet built in the leſſe townes and villages ordinary and ſmaller *Churches and Chappels* for prayer and preaching at due times? Where God affords more meanes, he requires more duty according to mens ability: ſo in regard that the great Cities have beene more

more able to build, furniſh, and maintain Gods Churches and ſervice, they may ſeem religiouſly in this but to have done their duty.

Yet the equity of this will not extend ſo farre as Rome doth ſtretch it, arrogating to her ſelfe a ſuperintendency over all the world, and deſiring that all Churches on the earth ſhould vaile to her, and depend, and be regulated by her; as all Canaans Synagogues, and Eccleſiaſticall perſons received their direction from Jeruſalem. For firſt, in the time of the Law there was ſuch a multiplicity of rites and ceremonies and performances, that had not God made the King, his Counſell, and the chiefe Eccleſiaſticall perſons in Jeruſalem to regulate all parts of the Land of Canaan, unity and concord in all points could never have bin obſerved: but in the Chriſtian Church, and in the worſhip and ſervice of God therein, Chriſt ordained few and eaſie Sacraments, a plainer and more familiar doctrine of faith and practiſe, ſo that it is very poſſible to keepe peace and unity, and for Churches in Lands farre remote one from another, to be of one accord and mind, if they will reſt in the ſimplicity of the Goſpel: much more for all the greater Churches in our Land to agree one with another in all performances and chief doctrines and neceſſary truths, becauſe they have the ſame plain direction from ſacred Scripture, and one King & Parliament to regulate them. Secondly, whereas God foretold that *many* [a] *Kings ſhould give power and authority to a tyrannous Beaſt*, and ſhould ſubmit themſelves to the *great City, which then raigned*, (and ever ſince deſired to domineer) *over the Kings of the earth*; and yet ſhould afterward,

[a] Rev. 17. 13, 14, 15, &c.

terward, when the Lamb of God, Christ, had overcome them, *re-assume to themselves their own power*, given them by Christ, and should *hate that great City*, called by the Spirit of God, *The Whore, and make her desolate and naked.* This is in great part already come to passe, and Kings and Queens have become nursing fathers and mothers to the Church; and rightly hold and maintaine that they have supreme power in their owne Kingdoms next and immediately under Christ the head of the Church, and are as independent of any forraine person whatsoever, as *David* and *Solomon* in their times: and therefore that they neither ought nor may be subordinate to the Roman Church, which is now manifestly proved to have left her first love, and to be *The Whore*, whom the Kings of the earth should ruinate.

But to returne to the observances of old. In the Law, from which an equity being deduced is still of use in the Christian Church, wee observe that there were in those times, * διαιρέσεις, diversities of gifts of God, of administrations, and operations. By Gods appointment and gracious dispensation the high Priest had the chiefe place, other Priests were under him; the Levites, inferiour to these, had one chiefe in every degree; the rest under them had their different administrations, some were Singers, others Porters. Some of these were gifted by God for exposition of Scripture, or Prophecy, or making sacred hymnes, and other holy imployment: So in time of the Gospel, *There were* [b] *diversity of gifts by one and the same Spirit, diversity of administrations by one and the same Lord, diversitie of operations by one and the same God.* Of the

* This word is often answerable to the Hebrew, for the courses of the Priests and Levites.

b 1. Cor. 12. 4, 5, 6.

the Disciples and scholars of Christ, some were called to be Apostles, and Teachers, and Workers of miracles, &c. some to be Evangelists, some to be Prophets. These trained up Λειτούργους, Διακόνους, συνεργοὺς, συστρατιώτας, *Attendants, Deacons, fellow workemen, fellow souldiers*. These, according as the Apostles pleased, and saw expedient for the Churches use, grew up from Schollars or Disciples to be helpers or Deacons, and then afterward to be fellow workmen, and fellow souldiers with the Apostles themselves; for they of inferiour gifts were to endevour to obtain χαρίσματα κρείτονα, *the* [c] *more excellent gifts*: This *Paul* commands. In the Law the chiefe places of the Priests and Levites over their brethren came to them by succession of bloud, so that the hoary head found in the way of a faithfull and right performance of the charge entrusted unto him, upon the death of the *Sar* or *Nagîd*, prince or chiefe man in the high priesthood, or any of the 24. Courses, and the other places, was preferred, and succeeded the deceased. But in time of the Gospel, the Apostles and Apostolicall men by their appointment, having the dispensation of matters under their Lord Christ committed to them, and observing in severall persons the χαρίσματα, gracious gifts bestowed by the divine power upon them whom they instructed, destinated them to administrations and imployments accordingly: which were diversified, as was requisite for the building of Gods Church: For as *in the* [d] *naturall body there be divers members of more noble or meaner use*, and all, even the meanest, very usefull; so 'tis in the Church or body of Christ. And in regard that the Church is here militant under Christ the chief captain, he hath his under and subordinate Captains, they inferiour captains under them, and lastly the common soul-

1. Cor. 12. 31.

d 1 Co. 12. 12.

diers, namely each private Christian, who all in their places, civill or sacred, war under Christs banner; for God hath not gifted men with an equality of courage and indowments, and therefore intended not a parity either in Civill or Ecclesiasticall places. There were of old among the sacred officers *Sarim, Negidim, Nesiim*, Chieftains, Rulers, Princes of the sanctuary for the well ordering of the Priests in their severall administrations according to their faculties, who were under them: and doth not the equity of the matter require the same subordination in the Church of God now? yea it appeareth that the Church of God was so ordered in the Primitive times, for *Christ* ascending into heaven sate there as *King of kings* to preserve his people, notwithstanding all Roman tyranny; and appeareth there as *high Priest* for ever. He sent twelve Apostles, Bishops under him, into severall parts of the world; they disposed of such scholars, as Christ in his life time, or themselves did educate, and instruct, and planted *Apostolicall men, Presbiters, Deacons, their fellow workmen, and the rest* under other titles, as they found the occasions of Gods Church to require, and people fitted and ready to receive them. This was put in practise in the seven Churches of Asia, at Philippi, Corinth, and elsewere: For see what course was observed in some few Churches, the like we may conceive of the rest for their generall carriage.

The Epistles in the Apocalipse are directed to *the* e Apoc. 2. & 3. e *Angel of each Church* of the seven in Asia, as denoting one principall man in each: for so, *The Lord of the vineyard, The Lord of the House, The Lord of that servant*, elsewhere speeches in form like these, imply one speciall Lord, and not many Lords one equall to another. Besides, in those times there were some ἀνώνυμοι not men which

which ſeemed to be eminent and were not, but who were ſuch as they ſeemed, *men of chiefe place* above o- f Gal. 2. 6, 9.
thers, dignified both by God and men; *pillars in Gods Church*, not pillars in the ſame rank as all good Chriſtians are, that is, ſtanding ſtedfaſt in Gods truth; but pillars in regard of eminency and adminiſtration above others; ſuch were *James*, *Caiphas*, *John*, and *Paul* and *Barnabas* taken unto them. Again, God who is * *Architecton*, * ὁ Ἀρχιτέκτων.
The chief builder of the Church, vouchſafeth the title to St. *Paul* that he is called *an Architecton*, g *a chiefe builder*: g 1. Cor. 3. 10.
which intimates that the other Apoſtles were chiefe builders alſo; and if *Paul* may well be ſtiled *an Archbuilder*, he may alſo rightly be called *an Archbiſhop*. Alſo St. *John* the Apoſtle was an Archbuilder, & an Archbiſhop under Chriſt, *The Archbuilder* and the *Archbiſhop*: For if *Paul* was ſo, the ſame cannot be denyed to *John*, *Quia ſimilium ſimilis eſt ratio*: Chriſt ſupreme in authority gives order to *John*, *John* ſends the Epiſtles to the Angels of the Churches, the Angels receive them for their own and the other Teachers (for there were other Teachers beſides the ſeven Angels) and the peoples inſtruction. This alſo is deducible from the equity of the Law, and the order ſettled among the Prieſts of old; for while *Aaron* the Type of Chriſt was alive, *Eleazar* his ſonne was ſtiled *Naſi Neſiim*, Prelate of prelates, or Chieftain of chieftains; and the chief fathers in the 24. courſes are *Roſhei Aboth*, Archpatriots and Patriarchs. And ſeeing the new Teſtament doth often borrow not onely doctrine, but termes of ſpeech from the old, and that very uſually, may we not judge, that we have *Architecton* and *Patriarch*, *Biſhop*, and the like, borrowed from the old Teſtament? and conceive that in the Grecian, Eaſtern and African Churches, as well as in the

Roman & Western Churches these titles and a like subordination of governours have taken place; seeing *Paul* calleth himself *Architecton*, this warranteth the rest of like nature.

Only a care must be had that they who have these titles 1. must not *love* [a] *the title or preheminence* belonging thereunto, nor earnestly affect to be great in dignity: but, being call'd to any high place, becom, as *Moses, meek men*, and be truly fathers and overseers, performing usefull service for the whole Church, where they are thus dignified: for Christ forbidding men to be called [b] *Rabbi, Father, Doctor*, yet in Scripture stileth men by the same [c] *terms*; and therefore doth not absolutely deny them, but their use in the Pharisaicall humour, which was *to love them, and to be proud of them*, that their party might overtop the Sadduces: so faction here, as in many other kinds, is chief cause of the mischief. 2. They which have these titles *must acknowledge their Deputation from God*, and these terms due properly and indeed to him; & but lent to them; for saith Christ, *ye have one Rabbi, Father, Doctor, in heaven*: those in earth are but subordinate to him; they must not require to be heard in their owne names, but in Christs; *Thus saith the Lord* must be their plea. 3. They must *not do as the Kings of the earth*, the heathen Roman Lords, then most in the Jews eye; who 1. neither [d] ruled nor taught according to Gods Law, but by humane reason and Laws of their own, in many things very corrupt. 2. they minded an earthly Empire [e] over the whole world, and domineered therein over the Kings of the earth. 3. promoted their [f] Soveraignty by the sword and violent means. 4. made all their acquirements serve to the getting of [g] fame and glory to themselves. 5. became gracious [h] Lords to their instruments,

a Φιλοῦσι τὴν πρωτοκλισίαν. Mat. 23. 6.

b verse. 8, 9, 10

c Rabbi is Teacher, and usuall. Joh. 1. 38. Paul a father to the Corinthians, 1. Cor. 4. 15. Barnabas and Silas leaders, Act. 15. 22.

d Pilate said, Knowest thou not that I have power, &c.

e They would have no King but Cæsar to rule all.

f Who can war with the beast? Apoc. 13. 4.

g Who is like unto the beast. ibid.

h See Luk. 3, 1

ſtruments, and rewarded them with worldly honours and preferments, and minded not at all the doing of their ſoules good, and the obtaining a better life after this; which are the maine ayme of Chriſts Deputies for ruling and teaching.

So then, theſe obliquities being avoyded, the titles of *a Patriarch*, *an Archbuilder*, *an Archbiſhop* are in themſelves lawfull, being moderatly managed for the ſervice and good of Gods people. God deales in like manner with kings; for though he himſelf be *The King of kings, and the Lord of lords*, yet is *Nebuchadnezzar* by the Spirit of God ſtiled *A King of kings*: And if ſo, then a Chriſtian King, as Gods Deputy, and having more then one Kingdome ſubject to him, may be termed *a King of kings*, and may ſubſtitute under him Viceroyes, Nobles and Judges, as helpers to bear the burden of governement under him, as well as Archbuilders, and Biſhops for ſacred matters.

Yet the practice of the Pope of Rome is not at all warranted or countenanced hereby; but rather hence it may be argued that hee ſins moſt highly, 1. Becauſe, being an eccleſiaſticall man, he claimeth the ſecular and civill power alſo, and would have both ſwords: whereas *every ſoule is bidden to be ſubject to the higher power*: and if every ſoule, then both *Pauls* and *Peters*, and much more the Popes. 2. The Popes ſins, that being an eccleſiaſticall perſon he claims ſuperiority over Kings and Princes in all the world; this extent of Soveraignty is Chriſts prerogative only. 3. That hee too little eſteemeth Gods Law, and too highly advanceth his owne Conſtitutions and Canons, and Doctrines, many of them needleſſe, or falſe, or contrary to Gods Lawes. But his pride is abundantly

abundantly manifeſt; therefore I ſay no more.

Whereas his Orators plead in his behalf, that he is as far above the Emperor, or any King, in dignity, as the Sun before the Moon, Heaven before the Earth, and ſpirituall things before temporall; and, in regard that matters concerning the ſoul are of more eſteem then matters of the body, he is above all Kings & States in the world: I anſwer, In theſe things they groſly flatter him, and deceive themſelves; for God, knowing the condition of humane nature to be frail, and the neceſſities incident to our bodies very many, appointed ſix dayes in ſpeciall for proviſion for the body, and but one in ſpeciall for his ſervice, and the inſtruction of our ſouls; and yet the ſoul is of far greater dignity and worth then the body. And manifeſt it is that *God ſet* Moſes, David, *and* Solomon *in place above* Aaron, Abiathar, *and* Zadock; for though *well* and *happy being* is more excellent in it ſelf then *meer being*, yet ſeeing the *care* of *being* is in order & progreſſe before *well being*, and in the way neceſſary thereunto, (for man muſt have a *being*, elſe he cannot have a *well being*) therefore God hath given the firſt and chief place to the King; that, 1. We may live, and enjoy *a quiet and peaceable life*, and not one become a prey to another. 2. *Lead this life in all godlineſſe and honeſty* by the Kings care, who provides for both theſe by ſubordinate civill, and eccleſiaſticall perſons. And for this cauſe it was and is, that though the duties of the Sabbath and ſervice of God are more excellent in themſelves then our food and care of our bodies; yet God will have mercy rather then ſacrifice, and diſpenſeth with ſacred duties, for the ſaving of mens lives, and neceſſary cure of diſeaſes.

But

But on the other ſide, ſome obiect, The terme *Biſhop* is attributed to a *Presbyter*, *Tit.* 1.5,7. and elſewhere: So that every Presbyter or Miniſter may bee truly called a Biſhop; and if ſo, then why ſhould there be an imparity maintained in this calling? I anſwer, The word *Biſhop* in its owne nature ſignifieth an Overſeer, or Superintendent in any kinde, as *Pakid* in Hebrew. So God is *The great Biſhop of all*, *Job* 20.29. 1 *Pet.* 2.25. * *Conſtantine* termes himſelfe *Epiſcopon* in one kind, his eccleſiaſticall chief Rulers in another. Heathen Authors ſtile *God Epiſcopon of all good and bad actions, and give the title alſo to civill Magiſtrates.* In the like acception the 70. Interpreters uſe it, 2 *Kin.* 11.15. and elſewhere. It is alſo given to eccleſiaſticall Officers, as to *Eleazar*, who, though he was under *Aaron*, yet *was Captain of the Captains over the Levites*, *Numb.* 4.16. So 'tis *to the Prieſts in office under* Jehojadah, 2 *King.* 11.18. In the new Teſtament the 11. Apoſtles had the ſame *Epiſcopen*, Biſhoprick from which Judas *fell, and into which* Matthias *was choſen*, *Act.* 1.20. In the Church of Epheſus, *thoſe which bee called Presbyters or Elders*, that is, Miniſters (as by cuſtome now wee call them) are likewiſe called *Biſhops*, or *Overſeers* over their flocks. Now, though the ſame terme be given to all theſe, yet the matter it ſelfe, and the very different degrees of the perſons to whom it is given, admit not a parity in any wiſe. The like is evident in other termes, Chriſt is *Sar*, [a] Prince of peace; and *Michael the great Sar*, [b] Prince; *The Kings of Perſia and Grecia* are each of them called *Sar*; This very word is attributed to *the Captain of an army*, *To the* [d] *Ruler of a City*, *To the chief* [e] *Rulers of the Tribes*, *To the* [f] *chief of the Levites*, *To the* [g] *Prince of the Sanctuary*. Here then *res ipſa* differenceth the generall

* *Euſeb. in vit Conſtant. l. 4.*

a Iſa. 9.6.
b Dan. 12.1.
c 1 Sam. 12.9.
d 2 Chr. 18.25.
e 1 Chr. 27.22.
f 1 Chr. 15.16, 27.
g 1 Chr. 24.5.

rall term, and prevents misprision & confusion. So likewise the term *Rosh*, an Head or chiefe person, *is spoken of* h *God, Of* K. i Jehosaphat, *Of* k Jehojadah *the high Priest*, *Of other* l *Priests, Of a* m *chiefman of a Tribe, Of a* n *Judge of Israel, Of the chiefe* o *doore-keeper of the Temple, Of a* p *chiefe Captain.* The like variety of acception is to bee found in the words *Nagid*, Prince, and *Nasi*, Ruler or Prelate. By all which it appeareth evidently, that the same terme may bee used of men much differing in place and degree, and having an imparity in their callings.

h 2 Ch. 13. 12.
i 1 Ch. 20. 27.
k 2 Chr. 24. 6.
l 1 Chr. 9. 34.
m Num. 7. 11.
n Judg. 11. 9.
o 1 Chr. 9 17.
p 1 Chr. 11. 6.

So then, the term *Bishop* being given to persons of severall degrees, must be differenced according to the condition of their places. *God is the Bishop and great overseer* of all the world; *Kings are now Overseers* of all kind of affairs in their kingdoms; *Civill Magistrates are Bishops* in matters secular; *Eleazar* and *Jehojadah* were Bishops over the Priests and Levites; *The Apostles* had each of them a Bishoprick, & superintendency over the severall nations to which they were sent; *The Elders of Ephesus were overseers* and Bishops over their flocks; *The Angels overseers* of the 7. Churches of Asia, were their Bishops; and S. *John* by Christ made a Bishop over them. Thus, *cum de rebus constet, vana est de verbis altercatio*, seeing the things themselves are plain, why should wee strive about words?

But further it is objected, Seeing the term is common to many, why doth one only degree of men arrogate it to themselves?

Answ. This scruple might well bee passed over; but men prone to take exception will not let slip any the least atome. The case is cleare to any seriously observant

vant of one tongues borrowing words from another; for words ſo borrowed uſually by cuſtome vary from their primitive acception: And if cuſtome of ſpeech once bee taken up and become inveterate, neither the plaine origination of words, nor former practice of elder times once abandoned, nor the clear uſe of words in Scripture, nor any reaſon can prevaile againſt it. Our eares will not endure that a Maior of a Citie bee called a Biſhop of the ſame: for, though hee bee the Overſeer of it, the uſe of our Engliſh tongue will reject the calling of him Biſhop. Such a tyrant is Cuſtome, that *Cæſar* may make a free-man of a Citie, but cannot enfranchiſe a word. *Loquendum ut vulgus* is the old Rule; and therefore it would bee a vaine and idle quarrell to reaſon thus, Why ſhould *Duke* bee arrogated to one degree of men, *Herealt* to another, *Heathen* to all people not Jewes or Chriſtians, *Clergie* to Church-men, *Laity* to the civill State, *Martyr* to ſuch onely as were put to death as witneſſes of Gods truth, *Eccleſia* to the Church of God; ſeeing *Dux* is any Leader, *Herealt* ſignifieth *Herum altum*, an high Lord, *Ethnos* [a] ſignifies alſo the people of God, *Cleros* [b] all members of the Church, *Laos* [c] the whole people, *Martyr* [d] one witneſſing to the truth, though never violently put to death for the ſame, *Eccleſia* [e] a tumultuous aſſembly of Silver-ſmiths, & the like? Cuſtome of the times reſtrained the ſignification of theſe words; and ſo of the word Biſhop. So that *Biſhop* in Greeke, whence it deſcends, is any Overſeer; but in our Engliſh, and ſome modern tongues, it is reſtrained and appropriated to one in place as Overſeer of the Clergy; a work of ſingular uſe, if well performed.

a Joh. 11. 47.
b Deut. 4. 20. & 9. 29.
1 Pet. 5. 3.
c Joh. 11. 51.
d Mat. 18. 16.
e Acts 19. 39.

Secondly, Nor doth the cuſtome of our ſpeech only in the practice of theſe our times make for this, but Scripture it ſelfe ſhews the prevalency of cuſtome, and how uſe takes up and warrants ſome words for currant, and lyes by others. So hee of ancient time was [f] called *Rhoe*, a Seer, whom afterwards cuſtome nominated *Nabi*, a Prophet; And whereas neither doth God give, nor *Moſes* and *Aaron* take to themſelves in expreſſe Scripture the title of *Sarim*, Princes; but *Korah* and his adherents lay that to their charge, that they made [g] themſelves *Sarim*, Princes and Rulers, ſo that there the word is firſt uſed, and in *Korah*'s malice attributed to *Moſes* and the Prieſts: God, who made them Rulers over the Prieſts, though hee never before (ſo farre as I know) gave them that title, yet afterward doth frequently ſtile the Prieſts *Sarim*, Princes, or chiefe Rulers in ſacred performances, to ſee them duly obſerved. Wee know alſo, that the name *Apoſtle* was given to the twelve, and afterward to *Paul*, *Matthias*, and others: but yet in the Epiſtles to the ſeven Churches of Aſia, *Angel*, a terme equivalent, is uſed. Afterward, as by the writings of ſucceeding times is evident, the chiefe Eccleſiaſticall perſon in any Church was not called *Apoſtle*, or *Angel*, but *Archbiſhop*, *Biſhop*, or *Papas* Father, or *Patriarch* chiefe Father, and the word Apoſtle given commonly to the twelve, and to *Paul*, ſo often called Apoſtle that no cuſtome could take it from him; and the terme *Angel* appropriated to the miniſtring Spirits, Gods meſſengers. Alſo the terme Presbyter denoted any ancient eccleſiaſticall man in the *Apoſtles* time, as *even the Apoſtles themſelves*, 2 *John* 1. 1 *Pet.* 5. 1. inſomuch that the name

f 1 Sam. 9. 9.

g Num. 16. 13

name of *Presbyter is attributed to the twenty foure sitting on Thrones, and having Crownes on their heads*, *Revel.* 4. 4. These wee may conceive to bee Angels of the Churches, and so called, when speech was of them, with reference to the Churches to which they had their mission; but in presence of the Lambe they rise from their Thrones, and cast downe their Crowns, and are termed Presbyters: so a deputed Officer, in presence of his Prince, stands by as a private man, and layes downe the enfignes of his honour. Yet after times appropriated the title Presbyter, that is, Priest, to them whom wee call Ministers; and since that, custome hath so prevailed, that the terme *Priest* is by our common people and others confined to a Popish Priest, nor will they well endure to have the word righted according to his ancient acception, and have *Presbyter* translated *Priest*; which might justly be done, if custome would give leave.

And thirdly, As the Apostles imparted the titles of *Apostle, Presbyter, Deacon, Watchmen, Souldiers, Husbandmen, Labourers, Teachers, Pastours*, to others; so likewise they left the title of *Bishop* (for each of them had Ἐπισκοπὴν, a Bishoprick, as above) to Ecclesiasticall men succeeding them. Only after times appropriated some of these Titles to certaine degrees of men, as the prevalency of custome settled them, and distinction of termes was entertained to avoyd confusion and misprision, when the Church of God was much enlarged. The Church is now, and ever was a Body consisting of severall members; some *in this* [a] *Body are eyes, some hands, some feet*, &c. *some* [b] *are greater and chiefe, some lesse in the Kingdome of Christ.*

[a] 1 Cor. 12.
[b] Luk. 22.26.

The leſſe have a leſſe ſervice or charge, the greater and chiefe are or ſhould bee of greater ſervice and imployment for the good of the whole; and ſo they are indeed, though it may ſeeme otherwiſe. A prudent and conſiderate man will not judge the belly in the Roman Apologue to bee idler then the other parts; nor the Maſter of the Ship, ſitting at the Sterne, a leſſe actor for the welfare of the paſſengers, then they which tug at the oares, or hoyſe or ſtrike ſaile: As the hand and foot are content with their owne offices, ſo ſhould each member in the Church: but yet there is a difference in ſome regard; for one of inferiour place in the Church may deſire the improvement of his talent and abilities, may deſire χαεισμαλα κρειττονα, as was ſaid above. As Saint *Paul* approves this, ſo the practice of the primitive times ſhew it then to have beene uſuall; *Matthias* of a Diſciple was made an Apoſtle, *Philip* of a Deacon became an Evangeliſt.

Furthermore, concerning the performance of theſe Eccleſiaſticall offices, Saint *Paul* ſpeaking of, and particularly reckoning up χαεισμάτων διαιρέσεις, *the diverſities of Gods gifts, ſheweth a more excellent way* to uſe them; namely, That whatſoever gift of God in this kinde any one hath, hee ſhould above all make uſe of *Chriſtian love: without which, tongues, propheſie, knowledge, faith, and all other gifts and graces are nothing:* and with which Chriſtian love, if any ones heart bee truly enflamed, hee will apply himſelfe to doe good in the Church in whatſoever kinde hee can, as Paſtor, as Deacon, as a fellow-workman, as a Presbyter, as an helper, &c. yea, doe any uſefull ſervice in the Church, as God gives ability, and occaſion is offered. So Saint

John,

John, being an Apoſtle, did as a Prophet write the Revelation, and as an Evangeliſt alſo his Goſpel, a divine ſupplement to the three other Goſpels, and then his Epiſtles. *Paul* ſent forth to preach, did ſometimes baptiſe, performed the part of a Deacon, and Evangeliſt; yea, became all things to all men.

But how may it appeare that any one, as a Biſhop, had many Presbyters and Deacons under him? or had a Dioceſſe, or a large circuit of a country to be overſeen by him? *Anſwer*, Wee may obſerve that the Apoſtles, in regard of the paucity of labourers in the great harveſt of God, had large (as I may call them) Dioceſſes, and that each of them ſettled Presbyters in many Cities, as we conceive by that which we read of ſome of them. It is alſo manifeſt, that there were many Presbyters at once *in* [a] *Epheſus*, *Acts* 20. *in Jeruſalem*, *Act.* 11.30. in *Antioch*, *Act.* 13. 1. at *Cæſarea* there were at one time *Philip* the Evangeliſt, *Paul*, and the companions of his travels, *Agabus* and *Luke*. Theſe would not have ſtayed there, but that there was worke for more then one of them: Seeing profeſſours of Chriſtianity much increaſed, and the Apoſtles endevoured to hold them in the true faith, and ſtill to convert more Proſelites, it neceſſarily followeth, that they would not ſee them want any needfull ſupply of Teachers and Inſtructors; but ſent their Miniſters and helpers to any Church, as any preſent occaſion required; and that they call'd them back, as they found neceſſary and expedient for any other place. And ſeeing ſome Cities were large and had many [a] Synagogues (which the Apoſtles made uſe of, and ſo probably ſuch as were by them ſent, or left there to preach) it was requiſite that they

a Act.20.
b Act.11.30.
c Act.13.1.

a Act.13.5.

they ſhould have more then one Presbyter for the ſame, over which ὁ Ἄγγελος, the Angell of the Church was left. When the reſt of the twelve Apoſtles were dead, and Saint *John* onely left alive, but aged he not able to viſit ſome remote Churches in his own perſon, by writing to the ſeven Churches of Aſia, informed *every one, who had an eare in any Church whatſoever, to heare* their duties. Theſe Angels might, according to the example of *Titus* left by *Paul* in Creet, ordaine Presbyters in every of their Cities: They might alſo *try thoſe, who ſaid* * *they were Jewes*, that is, Chriſtians, and might *examine them, who pretended to be Apoſtles*, and were found lyars. Had not theſe ſeven Churches more then one Teacher entertained in them, no ſtranger would have *fained* * *a miſsion* unto any of them: and if the Angell of a Church exerciſed his power to examine and reject falſe pretenders, we ſee thereby what his authority was; for he who could do thus by a ſtranger, might doe as much by a Presbyter bred up in his owne Church.

* Rev. 3. 9. Rev. 2. 2.

* Say he was an Apoſtle.

As for Dioceſſes, the thing is ancient: For the great Cities of old had ſome Pagi or villages neer adjoyned and ſubordinate to them. Hence we read of [a] Gilead, Ekron, &c. and their villages: of Jeruſalem [b] and her daughters. Of this there is no need to doubt, becauſe it is uſuall in all Countries whatſoever, as being a thing for many reaſons expedient; and therefore wee may well grant that Epheſus, Smyrna, Philadelphia, &c. had ſome villages depending on them, and ſubject to them, and that therein ſome free men of the chiefe Cities did διοικεῖν, inhabit. And thus the thing is ancient, how late ſoever ſome affirme the name to be. Men alſo

a Joſ. 15.
b Ezek. 16.

ſo have uſed of old παροικεῖν, to dwell together for mutuall defence and comfort one of another: ſo that the thing here alſo is ancient, and was fitted of old for the name of Chriſtian Pariſhes.

Suppoſe there were ſuch adjacent villages to the great Cities, and that the retired perſons, and ſhepheards there harkned as ſoon or ſooner to the Goſpel then the richer and greater Citizens, who were cumbred with worldly imployments, & burdened with the weight of honourable places; becauſe alſo the ſhepheards of Bethlehem, and *Joſeph* of Arimathea, and the περίχωροι, coaſts neer adjoyning to the more noble Cities were often more attentive to the Goſpel, then the great men in Jeruſalem and other large Cities: ſuppoſe all this, yet how will it appeare, that theſe Angels or chief Overſeers of the Churches, had ſuch large revenues as ſome Biſhops in theſe our dayes? *Anſwer.* To this an anſwer is eaſily made: No man can expect that a river ſhould have ſo great a ſtream at or neer the ſpring head, as it hath after many miles running; 'Tis not poſſible that a Lords, or Knights houſe in New-England ſhould be as well built, furniſhed and attended as a Lords or Knights houſe uſually in Old-England. The Angels and Presbyters of the primitive times found ſtronger oppoſition from the potent Romans and cruell Heathen, and had much more to doe to keep off the violent hands of malicious perſecutors, then the New-Englanders to withſtand the unarmed Salvages, and to build and ſettle themſelves in their neighbourhood. If now in the Lands, which have long entertained Chriſtianity, the goodneſſe of God, and the bounty of Chriſtian Princes, and worthy private men under them,

them have, as *David* and *Solomon* and their Nobles, better provided for the Eccleſiaſticall eſtate, and endowed them with a propriety in a larger Revenue then the Apoſtles times enjoyed, we have greater cauſe to bleſſe God for all, and to ſound forth his praiſe in ſacred laymnes, as *David* cauſed to be done: That other Nations ſeeing the righteous flouriſh, and abundance of peace, made uſe of in due manner for Gods glory, may rejoyce and ſay, *Happy are the people which are in ſuch a ſtate, yea bleſſed are they, which have the Lord for their God*; who upon a right ſeeking of his kingdome, addes over and above temporall benefits, *Matth.* 6.33. The Civill and Eccleſiaſticall ſtate have in all times endured affliction or proſperity alike and joyntly. God extraordinarily provided for his People and Prieſts Manna and quailes in the barren wilderneſſe; but in Canaan gave the People corne, wine and oyle in plenty, and the Prieſts tithes, his own portion, free will offerings, and conſecrate things of great worth, given by *David*, *Solomon*, their worthies, and other devout perſons: ſo God firſt provided for his Apoſtles, Presbyters, &c. extraordinarily by the ſelling of the beleevers poſſeſſions; but afterward by free gifts of bountifull perſons conferred on them, according to the plenty and peace of their times, they were furniſhed with more plentifull meanes to live cheerfully, and to undergoe their weighty charge with comfort and alacrity; and, as God gave more and more increaſe unto them, to build, and endow Colledges, Schools, and Hoſpitals. If *Abraham*, and *Job*, and other religious ſacrificers were not the ſlacker, but more frequent in their ſacred duties, and inſtruction of their people; why ſhould plenty of

meanes

meanes and outward eſtate be thought to dull and take off the edge of Eccleſiaſticall perſons from their ſacred offices and performances? The ſame might, and ſometimes did befall of old, ſo prone is man to ſin: but Eccleſiaſticall perſons have (and ſhould make uſe of) their religious knowledge to uſe temporall things aright; if they doe not, good Lawes eſtabliſhed in a Chriſtian Common-wealth are of force to prevent or cure that malady. The Goſpel by Gods great goodneſſe as it hath brought unto us a better covenant, and better promiſes; ſo it hath bettered and enlarged the temporall meanes of all eſtates: Is it fit here to make the Eccleſiaſticall eſtate an exception from the generall? Let that, I pray you, be duly conſidered: God, thankes be unto him for his gracious goodneſſe, hath now made roome enough for his people, as for Iſrael in Canaan: and what needs ſhips having ſea roome at will to claſh and fall foule one againſt another? God is good unto all, and can open the windowes of heaven and poure out a bleſſing on all eſtates. Onely let the civill and ſpirituall eſtates, as two ſtrong pillars, mutually conjoyne their forces, and in Chriſtian love ſupport the whole frame of the building, and ſo make each other the more ſteady and ſtrong.

But further, Is it fit that our eccleſiaſticall perſons ſhould bee termed Lords?

Anſwer, firſt, It pleaſed God (as above was ſhewed) to vouchſafe titles of his owne to Civill and Eccleſiaſticall perſons; as theſe to the eccleſiaſticall, *Sar* Prince, *Naſi* Prelate, *Roſh* head, *Architecton* chiefe builder, &c. Theſe, as alſo the

terme *Adon*, κυριος, *Lord*, are in the higheſt and moſt eminent ſenſe due to God onely, for hee is a Lord doing what ever hee pleaſeth of his owne authority: yet in an inferiour and ſubordinate ſenſe, *Sara* called *Abraham Lord*; ſo did the Hittite, *Geneſis* 23. *Abrahams* ſervant is called *Lord*, *Geneſis* 24. 18. So is any maſter of ſervants, *Exodus* 21. 5. *Col.* 4. 7. and (which comes home to this preſent objection) one of the foure and twenty Presbyters. *Apoc.* 7. 14. is called *Lord*: And if ſo, then this terme is not denyable to Biſhops.

Secondly, as others in chiefe places ſubordinate to Princes are high and honourable Lords, ſo may the chiefe Eccleſiaſticall perſons be venerable and reverend Lords: becauſe in all times, from the worlds beginning untill Chriſts dayes, Eccleſiaſticall perſons were of great eſteeme: in the primitive times they were chiefe governours of the Church under Chriſt; and for their ſacred imployments ſake, being men anſwerable to their calling, ought doubtleſſe to have a neer ſubordination to Chriſtian Princes; and if the kingdome of God by their vigilancy be firſt and chiefly ſought, all other matters of this world wilbe the more proſperous.

Thirdly, Though God in ſome ſenſe (as above) doth deny certain titles to men, yet he never was againſt words of due reſpect and obſervance to ſuperiours, nor indeed are ſuch words blame worthy: ſo that they be not [a] bare and meer complement, and not cordiall: or [b] hyperbolicall to puffe up men with pride. Yea, I know not whether due titles bee not now more ſtudiouſly and frequently fitted to mens

a As *Judas* his *Haile Maſter*.
b As was *Herods* applauſe. Acts 12. 19.

mens perſons: Becauſe, 1. Some ſects ſet themſelves to vilifie them. 2. Becauſe 'tis not amiſſe thereby to put ſome great ones in minde to be Lords, defending the innocent, as well as to have a title to rule over others in the Lord: to be Lords providing for the welfare of all under them, as well as to have a power commanding them. God hath been bountifull to Eccleſiaſticall perſons many wayes, and they who truely conſider that, will not be ſtrict handed to them.

What hath been here ſpoken in their behalfe, was occaſioned by ſome, who upon faulty arguments (as I conceive) judge amiſſe of their places and callings: Theſe have (as Saint *Paul* in like caſe ſaid) compelled mee to ſpeak what I by Gods word finde to bee truth in this point, and ſubmit whatſoever I have herein written to the religious, grave, and mature judgement of all who bee growne men in Chriſt, and by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evill.

FINIS.